Patience.

Patience to bear the toil,
  Nor for a lighter labor ask ;
Or, if He tells thee to be still and wait,
  Oh! count it not a task.
Patience to labor hard,
  And not a duty shirk ;
For soon the night will come,
  When none can work.

Patience to bear the pain,
  And cringe not 'neath the fiery blast ;
God's furnace is a dross-consuming place ;
  It will not always last.
Patience! Why mumur so,
  And chafe beneath the rod?
It is a loving hand,
  And leads us close to God.

Patience to bear the slights and scorns
  That worldly people give,
Knowing 'tis better far
  This holier life to live;
Knowing the blessed Jesus' smile
  On earth will be our crown,
While they who live in sin
  Must bear his frown.

Patience to make our life like his,
  To mould and fashion with great care
It seems a never-ending task,
  Yet done by faith and prayer.
Patience—and when at last
  His image can be traced within our own,
The welcome word will surely come,
  "It is enough;" ascend unto my throne.

—CORA E. HOWES.

A Great Command.

BY ISAAC KILHEFNER.

"Arise, go unto Ninevah, that great City, and preach unto it the preaching that I bid thee." Jonah 3:2.

There has always been a people upon the earth, whose life was devoted to the service of God. At times we seemingly lose sight of the faithful ones, because of the great wickedness of the majority; yet when we study carefully, the history of the world, we find the succession of godly men to be unbroken. Indeed it is through the influence of such, that God's wrath is withheld from the earth. Christ declared to His disciples and their successors, "Ye are the salt of the earth," which establishes the fact, that all the blessings and privileges which are so copiously showered upon us, by the hand of Him who is love, are thus bestowed because of His children.

Having thus had earnest worshippers upon the earth since the creation of Adam, until this very moment, He has ever asked them to declare His name to their neighbors, that they too might become sensible of His greatness, and His power to save. Before the sending of the deluge, repentance must be preached to those who were in danger. The builder of that great vessel, by which life should be preserved, was commanded to call men to repentance, as well as to warn them of the impending fate of impenitence. And thus in my text, when God looked down upon the cities of earth, and saw their iniquity, He desired them to know the twofold power of His word, ere He punished them for their folly. What must have been the feelings of Him who "created the heavens and the earth, and all that in them is" when He canvassed the morality of the greatest city in the world —Ninevah, and saw there the people given over to idolatry, and immorality! Hundreds of thousands of men and women, yea millions were given over to vice and ungodliness. Would the anger of God be visited upon them without a warning? nay verily; they must first be rebuked for their violations of God's law, and given an opportunity to repent. Would he visit them in person, and rebuke them for their sins? No; here was a chance to use a child; accordingly, he was called and his mission declared unto him, "Go unto Ninevah," but Jonah, like many men of today, heeded not the voice of duty;—he ran away. He vainly hoped to find some spot, where God was not, but when in the midst of his voyage for liberty from duty, punishment overtakes him and he is yielded to the waves; he is three days and three nights in the belly of the great fish, and is humble enough to heed God's call when deliverance came. Ninevah heard the words of the Omnipotent one, and rerepented in sackcloth and ashes, and the wrath af God was stayed.

When the Carthagians had taken up arms against the Romans, and Rome had marched her armies against the great African empire, and defeated its armies, the people of the great city—Carthage, were made to sue for mercy at the hands of their conquerors. Mercy was granted, but so great was the feeling against them, that for years after, every speech, of Rome's greatest statsemen was closed with "*Delenda est Carthago*;" and finally the ruins, of the once great commonwealth, were all that remained to attest its former greatness.

God might have destroyed every soul of the populous Ninevah, and the dust of its temples and palaces might alone have remained to show the power of His wrath, but He chose to teach the people that the God whom He would have them serve, was a God of love, and it was not His will that any should perish, but that all should come to a knowledge of the truth and be saved.

We have not a city in the U. S. today, as large as Ninevah; no, nor either in the entire world, but there are as many souls famishing for the bread of life today as then; yea and more. God does not say to us, "Arise, go unto Ninevah," but He does say, "go preach my Gospel to every creature he that believeth and is baptized shall be saved." Our people may not be guilty of crimes so gross as those of whom we have been speaking, yet the apostle would say "He that knoweth my will and doeth it not, shall be beaten with many stripes," from which we infer that from him who knoweth much, much is expected, and from him who knoweth little, little is expected. The Ninevites had no moral law but that engraven upon the tablet of every heart, and even that had been so distorted by improper training, that we lose sight of it altogether in their wicked practices. We have the revealed word of God, from which we learn of our relation to our Creator as well as of our duty toward our fellow-man. The former teaches us to love those who love us; the latter instructs us more fully in the way of life, and asks us to hate no man, but even to love our enemies.

We are surrounded by every thing necessary to make life pleasant. Our government commands the respect of every nation on the earth. Our vessels sail unmolested on the waters of every sea. We are not burdened with keeping one half our population under arms, to keep the peace for the remainder. Our flag is respected and honored every where. Internally, our laws are obeyed by a happy people, who are proud to be called citizens of our commonwealth. Our children are sent to free schools, where they recieve practical education, and if they choose to have more, Normals, Colleges, and Universities are scattered all over our land, where the persevering student may prepare himself more fully for the active duties of life, at a comparatively small cost. Why are we thus situated? We say civilization has brought about this; but when we continue the investigation with an unbiased mind, we must arrive at the conclusion that civilization is the product of Christianity. The skeptic may point you to Greece, with its magnificent halls of learning, and its soul-stirring orators, as a civilization without Christ, but I point you to its emptiness, and declare to you that it was all it could be without God. Woman occupied a position far in the rear of man; she was counted a little better than her husband's dog, and all the education necessary for her, was a culinary one, and the ability of managing her slaves. Deformed children were cast out to perish as being useless to their parents, and a burden to the state; we shudder in thinking of such a civilization, and appreciate our own the better after comparing it with that of Greece. Let me say again, that our civilization is due to Christianity. Do we give God the glory for the blessings surrounding us? He does not ask in return for His goodness, that we should sacrifice everything to show our appreciation; He does not ask us to go to India to do His bidding there; He does not demand an impossibility at our hands; but He does ask us to assist in the reclaiming of fallen humanity.

When in our devotions we pray "Thy kingdom come," we not only express hope in its coming, but we promise to do all within our power to establish it, among men; we pledge our wealth, and even our lives to the doing of good in His service. Could we but understand the value of one soul in the eyes of God, would be much more ready speak to it of Him who came to take away the sin of the world. On one occasion the Savior declared that it is worth more than all the world. Think of it young man; and think of it young lady; the millions of the Rothchilds; the millions of the Vanderbilts, the Stuarts, the Astors, and the Goulds, yea all the gold and silver of earth, and even the earth itself, compared to the value of one soul, woul melt away into insignificance. Money represents value, but the soul is value itself. Millions of gold may be expended in the construction of a mansion, or temple, and when completed, its beauty may send a thrill through our souls, yet it has not the power of thought; it may impress men with its beauty, but it cannot be impressed. Its walls may glitter with settings of precious stones, but they are cold, and inanimate, while the soul thinks, lives, reasons, and is life itself. If then, this be the value of the inner man, of how much importance is it, that we lead erring ones to Christ. We may be too slow of speech to induce many to accept the better part by discourse, but because we cannot talk is not a reasonable excuse for not doing our part. Shall the eye say, "because I am not the hand, I am no use to the body;" nay, for the eye has its functions as well as the hand; both are indispensable to the wellbeing of the body. Neither shall a member of the body of Christ say that because I am not the minister, I am of no use to the church, the grandest preaching does not always come from the pulpit, but from the Christian life of a godly man or woman who occupies a pew. Stephen Girard was only a quiet unassuming man, but he reared such a monument to his memory, as shall be looked upon with tender feelings for centuries to come; and yet the structure which he built will at some time cease to exist. Our friends erect over our final resting places, monuments of granite, marble, or bronze, but ere a century has passed away, they show the disintegrating power of the air; they lose their fresh color, topple and fall, and finally the spot remains unmarked. The man or woman, however, who has succeeded in leading a soul to Christ, can lay down their lives feeling that an imperishable monument, has been erected to their memory, in the Paradise of God. Their tomb may be unmarked, and even their very existence forgotten, by man; not so with the Father; He who notes the fall of the sparrow, notes the departure of His child, and prepares the reward for the faithful one.

If this be the reward of those who gather sheaves from the harvest of life, how many in this congregation would share it? Methinks I see every hand lifted and hear every voice answer "I." You are not required to wade through a sea of blood to a throne and crown ere you may become an heir to eternal life; if this were demanded of us, we might have legal grounds for objection, and complaint; but we are asked to yield ourselves servants to God, and then do His bidding. As such, He asks us to declare His Gospel to every cteature; if we cannot preach, we can assist in sending some one who can preach. Oh! but says one, "that will cause us to reach into our pockets, to assist in bearing the burdens of the preacher, and I must labor too hard to yield up any of my wages to such a cause. Let the minister have souls for his hire." I believe that every soul saved adds a star to our crown, but the man who sacrifices his time and enjoyment, yea and even his life, must have a support; he has wants as well as other men; his family must be sheltered, fed, and clothed, and his children receive an education to fit them for life, and you as Christians are morally bound to supply these necessaries, provided he is worthy of them. If souls are enough for his hire, pray tell me what you expect, as a reward for your stinginess? But again the croaker says "Really I cannot afford to give anything for the advancement of the cause of Christ; I must be excused." Once upon a time, a great and good Man stood near a temple door, watching those